

**Spiritual Impetus in Treating Drugs Abuse:  
The Response of *Tarekat Qadiriyyah wa Naqsyabandiyah* (TQN)  
To Current Social Crises**

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**Abstract**

*The plight of many modern humans trapped in drugs addiction is an example of those who strive to reach happiness, yet go astray and achieve only a very temporary pseudo-happiness, rather than the real happiness. When some of them eventually realize that drugs abuse provide only much more misery rather than happiness, they try to find the way out of drugs addiction. It is in this context that Tarekat Qadiriyyah wa Naqsyabandiyah (TQN) has made contribution in helping them to find the way out of the problem. The TQN has founded many inabah (spiritual therapy) practices to treat those trapped in drugs abuse. Some studies indicate that the inabah practice has evidently effective impact on drugs abuse treatment. This article tries to figure out why it is so by tracing the philosophical basis of the inabah practice, which involves the spiritual impetus in treating drugs abuse. This study comes up with the finding that the effectiveness of the inabah practice as the way out of drugs abuse is rooted in a sufficiently comprehensive understanding on the structure of human nature. Armed with this, the TQN then managed to engineer the spiritual healing for drugs abuse through its inabah practice.*

**Keywords:** happiness, drugs abuse, *inabah* treatment, spiritual impetus, philosophical basis, TQN, human nature.

**A. Introduction**

One of the perennial ethical questions bothering philosophers from all generation is concerning what should be the ultimate goal of human life.

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Responding to this question of ethics, every philosopher seems to be entitled to set forth an answer, so that the answers are then as myriad as the number of the philosophers.<sup>2</sup> One of the schools in answering this question of ethics is termed “eudaimonian ethics.” According to eudaimonian ethics, advanced by Aristotle, human beings should strive to reach happiness (*eudaimonia*) as their end in life.<sup>3</sup> It is, among others, in this frame that human beings try hard to find the ways to reach the happiness.

Although the ultimate goal of life has thus been set up, it seems not so clear for every individual as to what is the road-map leading to the real happiness. Therefore, it is very often that some of them go astray and achieve only a very temporary pseudo-happiness, rather than the real happiness. The plight of many modern human beings trapped in drugs addiction are an example of this. They thought that drugs abuse might serve as a sort of shortcut to reach the real happiness. Some of them finally realize that drugs abuse provide only much more misery rather than happiness, because the drugs, apart from resulting in moral and emotional defect, have actually led to the damage of some parts of human body, such as mouth, throat, and eyes, and the malfunction of the senses, such as sight and smell.<sup>4</sup> Although sometimes they look well, but in fact they are sick.<sup>5</sup> Hence, realizing this, they try to find the way out of drugs addiction. It is in this context that *Tarekat Qadiriyyah wa Naqsyabandiyah* (TQN) has made contribution in helping the addicted people to find the way out of the problem. The TQN has founded 23 *inabah* (spiritual therapy) branches<sup>6</sup> to treat those who are trapped in drugs abuse.

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<sup>2</sup> A selection of answers from great philosophers to this question of ethics is given, for instance, by K. Bertens in his work, *Etika*, (Jakarta: Gramedia Pustaka Utama, 1997), pp. 235-262; and by Franz Magnis-Suseno in his two works, *13 Tokoh Etika Sejak Zaman Yunani sampai Abad ke-19*, (Yogyakarta: Kanisius, 1997), and *13 Model Pendekatan Etika: Bunga Rampai Teks-teks Etika dari Plato sampai dengan Nietzsche*, (Yogyakarta: Kanisius, 1997).

<sup>3</sup> Franz Magnis-Suseno, *13 Tokoh Etika Sejak Zaman Yunani sampai Abad ke-19*, (Yogyakarta: Kanisius, 1997), p. 30.

<sup>4</sup> Kharisudin Aqib, *Inabah: Jalan Kembali dari Narkoba, Stres, dan Kehampaan Jiwa*, (Surabaya: PT. Bina Ilmu, 2005), pp. 148-152.

<sup>5</sup> Sri Mulyati, *Peran Edukasi Tarekat Qadiriyyah Naqsyabandiyah dengan Referensi Utama Suryalaya*, (Jakarta: Kencana, 2010), p. 256.

<sup>6</sup> Harun Nasution (ed.), *Thoriqot Qodiriyyah Naqsyabandiyah: Sejarah, Asal-usul, dan Perkembangannya*, (Bandung: Remaja Rosdakarya, 1990), p. 413.

Some studies<sup>7</sup> indicate that the *inabah* practice has evidently effective impact on drugs abuse treatment. The effectiveness of the *inabah* practice in healing drugs addiction reaches up to 80% and even 92%.<sup>8</sup> This article tries to figure out why it is so effective by unravelling the philosophical basis of the *inabah* practice that involves the spiritual impetus in treating drugs abuse. In unfolding the philosophical basis of the *inabah* practice, this study traces the legacy of some prominent figures of TQN, including the work of Ahmad Khatib Sambas, the founder of TQN, and the works of his students and *khalifahs*, such as Abah Anom, Romly Tamim, and Muslih al-Maraqy. Before coming to that section, this article will begin with giving at glance a general picture of TQN together with its general teachings, followed by a description of the *inabah* practice, and then tracing the legacy of TQN regarding the philosophical basis of the *inabah* practice that involves the spiritual impetus in treating drugs abuse.

## **B. *Tarekat Qadiriyyah wa Naqsyabandiyyah* (TQN): A General Picture and Basic Teachings**

*Tarekat Qadiriyyah wa Naqsyabandiyyah* (TQN) was initially founded in Indonesia by Ahmad Khatib ibn ‘Abd al-Ghaffar as-Sambasi (1802-1872).<sup>9</sup> Ahmad Khatib, as indicated by his last name, as-Sambasi, comes from Sambas, a city in northern part of Pontianak, West Borneo.<sup>10</sup> Ahmad Khatib completed his religious elementary school in his village. After completing this level, when he was 19 years of age, Ahmad Khatib left for Mecca to continue his religious study. In Mecca, Ahmad Khatib studied Sufism under the supervision of some teachers:

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<sup>7</sup> There have been at least 8 (eight) studies concerning *inabah* practice. Harun Nasution (ed.), *Thoriqot Qodiriyyah Naqsyabandiyyah: Sejarah, Asal-usul, dan Perkembangannya*, (Bandung: Remaja Rosdakarya, 1990), pp. 417-418.

<sup>8</sup> Sri Mulyati, *Peran Edukasi Tarekat Qadiriyyah Naqsyabandiyyah dengan Referensi Utama Suryalaya*, (Jakarta: Kencana, 2010), p. 278; Kharisudin Aqib, *Inabah: Jalan Kembali dari Narkoba, Stres, dan Kehampaan Jiwa*, (Surabaya: PT. Bina Ilmu, 2005), p. 154.

<sup>9</sup> Martin van Bruinessen, *Tarekat Naqsyabandiyah di Indonesia*, (Bandung: Mizan, 1996), p. 89.

<sup>10</sup> Sri Mulyati (ed.), *Mengenal dan Memahami Tarekat-tarekat Muktabarah di Indonesia*, (Jakarta: Kencana, 2006), p. 253.

Syaikh Daud ibn ‘Abd Allah ibn Idris al-Fatani, Syaikh Syams ad-Din, Syaikh Muhammad Arsyad al-Banjari, and Syaikh ‘Abd as-Shamad al-Palimbani.<sup>11</sup>

It was from Syaikh Syams ad-Din that Ahmad Khatib traced his chain (*silsilah*) of *thariqah mu‘tabarah*, a Sufi order whose chain is finally connected to the prophet Muhammad.<sup>12</sup> After receiving the spiritual teaching from Syaikh Syams ad-Din, a *mursyid* of Qadiriyyah Sufi order,<sup>13</sup> Ahmad Khatib as-Sambasi then founded the TQN, and it was through his students and *khalifahs* that the TQN in turn spread to some parts of Indonesia, and even to Malaysia. In the context of Malaysia, the TQN spread to Sabah through Mansur ibn Shaleh; spread to Sarawak through Mohammad Trang Isa; spread to Kedah through Mohammad Zuki ibn Syafie; and spread to Trengganu through M. Otsman ibn Abdul Latif—all of whom are the *khalifahs* of Abah Anom, who received the spiritual teaching from Abah Sepuh, the *khalifah* of Syaikh Tholhah Cirebon, who received the spiritual teaching from Syaikh ‘Abd al-Karim Banten.<sup>14</sup>

In the context of Indonesia, TQN spread to some parts of the country through some *khalifahs* of Ahmad Khatib Sambas: Haji Ahmad spread the TQN in Lampung; Muhammad Ma’ruf ibn Abdullah Khatib spread the TQN in

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<sup>11</sup> *Ibid.*, p. 254.

<sup>12</sup> This is because Syaikh Syams ad-Din received the teaching from Syaikh Muhammad Murad, the student of Syaikh ‘Abd al-Fattah, who learned from Syaikh ‘Utsman, the student of Syaikh ‘Abd ar-Rahim, who received the teaching from Syaikh Abu Bakar, the student of Syaikh Yahya, who learned from Syaikh Hisyamuddin, who received the teaching from Syaikh Waliyuddin, the student of Syaikh Nuruddin, who learned under the supervision of Syaikh Syarifuddin, the student of Syaikh Syams ad-Din, who received the teaching from Syaikh Muhammad al-Hattak, the student of Syaikh ‘Abd al-‘Azis, who learned from Syaikh ‘Abd al-Qadir al-Jilani, the student of Syaikh Abu Sa‘id al-Mahzumi, who received the teaching from Syaikh Abu Hasan ‘Ali al-Hakari, who learned under the supervision of Syaikh ‘Abd al-Faraj at-Tharthusi, the student of Syaikh ‘Abd al-Wahid at-Tamimi, who received the teaching from Syaikh Abu Bakar asy-Syibli, the student of Syaikh Abu al-Qasim Junaid al-Baghdadi, who learned under the supervision of Syaikh Sari as-Saqathi, the student of Syaikh Ma’ruf al-Karkhi, who received the teaching from Syaikh Abu al-Hasan ‘Ali ibn Musa ar-Ridha, the student of Imam Musa al-Kadzim, who received the teaching from Imam Ja’far ash-Shadiq, the student of Imam Muhammad al-Baqir, who received the teaching from Imam Zain al-‘Abidin, who got the teaching from Imam Husain ibn ‘Ali, from Imam ‘Ali ibn Abi Thalib, who received the teaching from the prophet Muhammad, who received the revelation from Gabriel, one of the Angels of God. Hawash Abdullah, *Perkembangan Ilmu Tasawwuf dan Tokoh-tokohnya di Nusantara*, (Surabaya: al-Ikhlash, n.d), pp. 180-181; Martin van Bruinessen, *Tarekat Naqsyabandiyah*, pp. 90-91.

<sup>13</sup> Martin van Bruinessen, *Tarekat Naqsyabandiyah*, p. 91.

<sup>14</sup> Sri Mulyati, *Mengenal dan Memahami Tarekat*, pp. 265, 275.

Palembang; Syaikh Yasin spread the TQN in Mempawah, West Borneo; Muhammad Isma'il ibn 'Abd ar-Rahim spread the TQN in Bali.<sup>15</sup> TQN spread to Java through a *khalifah* of Ahmad Khatib, that is, Syaikh 'Abd al-Karim Banten, from whom sprang, directly or indirectly, some prominent figures, such as Syaikh Kholil from Madura, East Java; Kyai Tamim from Jombang, East Java; Kyai Asnawi from Banten, West Java; Kyai Shohibul Wafa' Tajul 'Arifin (Abah Anom) from Suryalaya, West Java; Kyai Thohir Falak from Bogor, West Java; Kyai Muslih from Mranggen, Central Java.<sup>16</sup>

The spread of the TQN to many parts of Indonesia and Malaysia through the students and *khalifahs* of Ahmad Khatib as-Sambasy also means the spread of the teachings of TQN. The teachings of the TQN include the basic teachings and practices that must be practised by the adherents of TQN. The basic teachings of TQN is a combination of its sources' teachings, Qadiriyyah and Naqsyabandiyah. In Qadiriyyah order, basic teachings can be grasped for example, from the explanation of its founder, Syaikh 'Abd al-Qadir al-Jilani. According to al-Jilani, the term "*tashawwuf*" indicates the way to God. This term comprises four letters that also means four stations (*maqam*), that is *ta'*, *shad*, *waw*, and *fa'*. Each of these four letters, in al-Jilani's eyes, is an abbreviation: *ta'* is the abbreviation of *taubah* (repentance), *shad* stands for *shafa'* (purity), *waw* is the abbreviation of *wilayah* (sainthood), and *fa'* stands for *fana'* (annihilation).<sup>17</sup>

*Maqam ta'*, or *taubah*, has two dimensions, exoteric and esoteric: the first dimension refers to the movement of all parts of human body from sins (*zunub*) and vice (*zama'im*) to piety, while the latter dimension refers to the purification of heart (*tashfiyah al-qalb*). *Maqam shad*, or *shafa'* also has two dimensions: *shafa' al-qalb* and *shafa' as-sirr*; the first term means the purity of heart from human dirt (*kudurat basyariyyah*), the second term means to restrain everything except Allah (*ma siwa Allah*). *Maqam waw*, or *wilayah* also refers to purification (*tashfiyah*), whose implication is absorbing the characteristics of Allah. Last, *maqam fa'*, or *fana'* annihilation of negative human characteristics

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<sup>15</sup> *Ibid.*, pp. 286, 288.

<sup>16</sup> *Ibid.*, pp. 259, 261, 263, 289.

<sup>17</sup> Jilani, 'Abd al-Qadir al-, *Sirr al-Asrar wa Madzhar al-Anwar*, (Mesir: al-Bahiyah, n.d), pp. 37-38.

(*al-qalb al-fani*) and the emergence of the absorbance of divine characteristics (*as-sirr al-baqi*).<sup>18</sup>

While in the Naqsyabandiyah order, there are eleven basic teachings, consisting of (1) *safar dar wathan*; (2) *yad kard*; (3) *husy dari dam*; (4) *wuquf 'adadi*; (5) *yad dasyt*; (6) *nadzar bart qadam*; (7) *baz kasyt*; (8) *nikah dasyt*; (9) *khalwat dar anjuman*; (10) *wuquf zamani*; (11) *wuquf qalbi*. These basic teachings are actually a set of mystical path, with the goal of being always with the presence of God. Systematized theoretically, this mystical path starts with a spiritual journey from the lower characteristics of human beings into the higher ones (*safar dar wathan*). To achieve the target, the followers of TQN must (1) perform recollection (*zikr nafy-itsbat* and *zikr ism adz-dzat*), so that God will be present in heart (*yad kard*); (2) always remember God in the way in and out of breath (*husy dari dam*); (3) maintain the recollection always in odd number (*wuquf 'adadi*), and (4) concentrate heart to the presence of God (*yad dasyt*).

When the presence of God has been established in the heart, the next step is the maintenance of this state by (1) guarding his sight from seeing things that will disturb his heart from remembering God (*nadzar bart qadam*); (2) guarding thought from unnecessary thinking (*baz kasyt*); (3) guarding thought from the presence of temptation, even though temporally, to think about other than God (*nikah dasyt*); and (4) maintaining the state of self quiet in the midst of crowd (*khalwat dar anjuman*). The maintenance of the state of God's presence in heart is continued by introspection (1) in terms of time (*wuquf zamani*): every two or three hours whether or not (2) the heart (*wuquf qalbi*) is still in the state of remembering God.<sup>19</sup>

The combination of these basic teachings of Qadiriyyah and Naqsyabandiyah are implemented further in the practices that must be performed, either individually or collectively, by the members of TQN. The practices include: *dzikir* and *muraqabah*. *Dzikir* is one of the practices that will be included in the *inabah* practice, as will be shown in the next section.

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<sup>18</sup> *Ibid.*, pp. 37-39.

<sup>19</sup> M. Zurkani Jahja, "Asal-usul Thoriqoh Qodiriyyah Naqsyabandiyyah dan Perkembangannya, dalam Harun Nasution (ed.), *Thoriqot Qodiriyyah Naqsyabandiyyah: Sejarah, Asal-usul, dan Perkembangannya*, (Bandung: Remaja Rosdakarya, 1990), pp. 73-74.

Regarding *dzikir*, the practice of *dzikir* in the TQN is divided into two consecutive parts: the first part is performing *dzikir* according to Qadiriyyah; then the second part is performing *dzikir* according to Naqsyabandiyah. Therefore, TQN practises two types of *dzikir*, that is, *dzikir jahr* and *dzikir khafi*. The former *dzikir* is, apart from concentrating heart to God, also uttering verbally *dzikir nafy-itsbat* (:*la ilaha illa Allah*), while the latter *dzikir* is concentrating heart to God without pronouncing it verbally. This latter *dzikir* is also called *dzikir latha'if*, because directing the recollection of *dzikir ism adz-dzat* (:*Allah, Allah*) to seven spiritual subtle centers (*latha'if*) in human beings. The procedure of *dzikir latha'if* is as follows.<sup>20</sup>

Before starting *dzikir*, the gift of *al-fatihah* must firstly be addressed to the prophet Muhammad, to the Sufi masters (*masyayikh*) of the TQN, and to the believers, both those still alive (*al-ahya'*) and dead (*al-amwat*). Next, reading *istigfar* and *shalawat*, with the heart full of hope for God's mercy and blessing in the form of perfect love and gnosis to God, with the medium (*wasithah*) of Sufi masters (*al-masyayikh*). The person who performs *dzikir* then imagines the face (*tawajjuh*) of his/her master who performs the *talqin* of *dzikir*. After that, *dzikir* can be started with uttering *ism az-zat* (*Allah*) with the mind is directed firstly to the *lathifah al-qalb*.<sup>21</sup> If the effect of the *dzikir* can be felt in the *lathifah al-qalb*, the next *dzikir ism az-zat* can be directed to the second *lathifah*, *ar-ruh*. Next, if the effect of the *dzikir* can be felt in the *lathifah ar-ruh*, the *dzikir* of *ism az-zat* can be directed to the third *lathifah*, *as-sirr*. *Dzikr* of *ism az-zat* for the rest of the *lathifah*, the fourth (*al-khafi*), the fifth (*al-akhfa*), the sixth (*an-nafs*), and the seventh (*al-qalab*) follow the same procedure.<sup>22</sup>

<sup>20</sup> Muslih, *'Umdah as-Salik fi Khair al-Masalik*, (Purworejo: Syirkah at-Tijarah Burjan, n.d), pp. 40-45.

<sup>21</sup> During practicing *zikr ism az-zat*, the performer must attach the tip of his/her tongue to the roof of his/her mouth (*nemoake ilat-e maring cethak-e*), while closing his/her eyes (*ngeremake meripat loro*) and bowing his/her head (*ndhengkluake sirah-e*). See Muslih, *al-Futuhat ar-Rabbaniyyah fi at-Tariqah al-Qadiriyyah wa an-Naqsyabandiyyah*, (Semarang: Thaha Putera, n.d), pp. 40-42.

<sup>22</sup> Ahmad Khatib Sambas, *Fath al-'Arifin*, (Surabaya: Syirkah Bungkul Indah, n.d), pp. 4-5; Muhammad Ramli ibn Tamim, *Tsamratul Fikriyyah*, (Jombang: Tarekat Qadiriyyah wa Naqsyabandiyyah, n.d), pp. 7-8; Ahmad Shahib al-Wafa' Taj al-'Arifin, *Miftah ash-Shudur*, (Tasikmalaya: Suryalaya, 1990), vol. I, pp. 274-275; Muslih, *al-Futuhat ar-Rabbaniyyah*, pp. 42-43.

The practice of *zikr* seven *latha'if* is then followed by the practice of *muraqabah*.<sup>23</sup> *Muraqabah* is the practice of contemplation (*nginjen-injen*)<sup>24</sup> directed towards 20 different levels. These 20 levels of *muraqabah* include: (1) *ahadiyyah*, (2) *ma'iyah*, (3) *aqrabiyyah*, (4) *al-mahabbah fi ad-da'irah al-ula*, (5) *al-mahabbah fi ad-da'irah ats-tsaniyah*, (6) *al-mahabbah fi da'irah al-qaus*, (7) *wilayah al-'ulya*, (8) *kamalat an-nubuwwah*, (9) *kamalat ar-risalah*, (10) *'uli al-'azm*, (11) *al-mahabbah fi da'irah al-khullah wa hiya haqiqah ibrahim a.s.*, (12) *da'irah al-mahabbah ash-shirfah wa hiya haqiqah musa a.s.*, (13) *az-zatiyyah al-mumtazijah bi al-mahabbah wa hiya haqiqah al-muhammadiyah*, (14) *al-mahbubiyah ash-shirfah wa hiya haqiqah al-ahmadiyah*, (15) *al-hubb ash-shirf*, (16) *la ta'yin*, (17) *haqiqah al-ka'bah*, (18) *haqiqah al-qur'an*, (19) *haqiqah ash-shalah*, (20) *da'irah al-ma'budiyyah ash-shirfah*. The practice of *muraqabah* these twenty levels functions to strengthen and widen the effect of *zikr* seven *latha'if*.

After explaining the basic teachings of TQN, the section below will deal with the practice of *inabah* in the TQN.

### C. The *Inabah* Practice

The *inabah* is a spiritual therapy designed to treat those who are trapped in drugs addiction. The term "*inabah*" means "going back" (after going astray). This term is the *mashdar* of the *fi'il amr* mentioned in the Qur'an, chapter 39/az-Zumar: 54, "*wa anibu...*".<sup>25</sup> The *inabah* program was initially open in 1977 in the *pesantren* Suryalaya,<sup>26</sup> one of the centres of TQN. About one year after the opening of the program, in 1978/1979, 99 drugs-addicted people had been

<sup>23</sup> Ahmad Khatib Sambas, *Fath al-'Arifin*, pp. 6-7; Muhammad Ramli ibn Tamim, *Tsamratul Fikriyyah*, p. 10; Muslih, *al-Futuhat ar-Rabbaniyyah*, p. 45.

<sup>24</sup> Literally, "*nginjen-injen*" means "to keep an eye on". Muslih meant *muraqabah* as "*nginjen-injen*," that is being focused on a target, as a cat keeps an eye on a mouse (*nginjen-injen-e kucing ing tikus*). Muslih, *'Umdah as-Salik*: 44); .

<sup>25</sup> Kharisudin Aqib, *Inabah: Jalan Kembali dari Narkoba, Stres, dan Kehampaan Jiwa*, (Surabaya: PT. Bina Ilmu, 2005), p. 92-3.

<sup>26</sup> I. Nuro Aen, "Inabah", in Harun Nasution (ed.), *Thoriqot Qodiriyyah Naqsyabandiyah: Sejarah, Asal-usul, dan Perkembangannya*, (Bandung: Remaja Rosdakarya, 1990), Appendix III, p. 393.

registered in this *pesantren*. That time, these problematic addicted people were permitted to stay together with normal people in the *pesantren*.<sup>27</sup> When the number of the problematic addicted people was growing bigger and bigger, the drugs-addicted people were then separated from normal students of the *pesantren*. Finally, after a conference in December 1980, the *Pondok Remaja Inabah*, briefly mentioned as *Inabah*, was established formally as the treatment special for those addicted people.<sup>28</sup>

For this special program, K.H. Shohibul Wafa' Tajul 'Arifin (Abah Anom) then designed a special curriculum for the *inabah* practice in his work, *Ibadah sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotika dan Kenakalan Remaja*.<sup>29</sup> The *inabah* practice comprises many prayers and *dzikir*, starting from about 02.00 a.m up to 21.30. The schedule of the *inabah* practice<sup>30</sup> is systematized below:

Time	Activity	Note
02.00 a.m	<ul style="list-style-type: none"> <li>- having bath of <i>tawbat</i> (repentance)</li> <li>- praying <i>syukr al-wudlu'</i></li> <li>- praying <i>tahiyat al-masjid</i></li> <li>- praying <i>tawbat</i></li> <li>- praying <i>tahajjud</i></li> <li>- praying <i>tasbih</i></li> <li>- praying <i>witir</i></li> <li>- <i>dzikir</i></li> </ul>	<ul style="list-style-type: none"> <li>- 2 raka'at</li> <li>- 2 raka'at</li> <li>- 2 raka'at</li> <li>- 12 raka'at/ 6 salam</li> <li>- 4 raka'at/ 2 salam</li> <li>- 11 raka'at/ 5 salam, at least 3 raka'at/ 2 salam</li> <li>- <i>jahr</i> and <i>khafi</i>, as many as possible</li> </ul>

<sup>27</sup> Sri Mulyati, *Peran Edukasi Tarekat Qadiriyyah Naqsyabandiyyah dengan Referensi Utama Suryalaya*, (Jakarta: Kencana, 2010), p. 254.

<sup>28</sup> *Ibid.*, p. 253.

<sup>29</sup> A. Shohibul Wafa' Tadjul 'Arifin, *Ibadah sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotika dan Kenakalan Remaja*, in Harun Nasution (ed.), *Thoriqot Qodiriyyah Naqsyabandiyyah: Sejarah, Asal-usul, dan Perkembangannya*, (Bandung: Remaja Rosdakarya, 1990), Appendix III, p. 393.

<sup>30</sup> *Ibid.*, pp. 398-409.

04.30 a.m	- praying <i>qabla shubuh</i> - praying <i>daf' al-bala'</i> - praying <i>shubuh</i> - <i>dzikir nafy-itsbat</i>	- 2 raka'at - 2 raka'at - 2 raka'at - 165 times, or more
06.00 a.m	- praying <i>israq</i> - praying <i>isti'adah</i> - praying <i>istikharah</i>	- 2 raka'at - 2 raka'at - 2 raka'at
09.00 a.m	- praying <i>dluha</i> - praying <i>kafarat al-bawli</i>	- 8 raka'at/4 salam - 2 raka'at
12.00 a.m	- praying <i>qabla dhuhur</i> - praying <i>dhuhur</i> - <i>dzikir nafy itsbat</i> - praying <i>ba'da dhuhur</i>	- 2 raka'at - 4 raka'at - 165 times, or more - 2 raka'at
15.00	- praying <i>qabla 'ashar</i> - praying <i>daf' al-bala'</i> - praying <i>'ashar</i> - <i>dzikir nafy-itsbat</i>	- 2 raka'at - 2 raka'at - 4 raka'at - 165 times, or more
18.00	- praying <i>qabla maghrib</i> - praying <i>maghrib</i> - <i>dzikir nafy-itsbat</i> - praying <i>ba'da maghrib</i> - praying <i>awwabin</i> - praying <i>tawbat</i> - praying <i>birr al-walidain</i> - praying <i>hifdz al-iman</i> - praying <i>syukr an-ni'mah</i>	- 2 raka'at - 3 raka'at - 165 times, or more - 2 raka'at - 6 raka'at/ 3 salam - 2 raka'at - 2 raka'at - 2 raka'at - 2 raka'at
19.00	- praying <i>qabla 'isya'</i> - praying <i>'isya'</i> - praying <i>ba'da 'isya'</i> - <i>dzikir nafy-itsbat</i>	- 2 raka'at - 4 raka'at - 2 raka'at - 165 times, or more
21.30	- praying <i>syukr al-wudlu'</i> - praying <i>mutlaq</i>	- 2 raka'at - 4 or 2 raka'at

- praying <i>istikharah</i>	- 2 raka'at
- praying <i>hajat</i>	- 2 raka'at

This seemingly “simple” practice has evidently effective in treating the people addicted to drugs abuse, as heretofore mentioned in the introduction. Why is it so? The next section will give the answer to this question.

#### **D. The Philosophical Basis of Spiritual Impetus in Treating Drugs Abuse: the Legacy of TQN for Contemporary Problem Solving**

In his “Muqaddimah” for his work meant for the curriculum of the *inabah* practice, *Ibadah sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotika dan Kenakalan Remaja*, Abah Anom firstly mentioned some verses of the Qur’an—including ar-Ra’d: 28; al-Isra’: 82; and Yunus:57—indicating that Qur’anic verses function, among others, as the “medicine” (*syifa’*) of diseases. Apart from that, he also referred to the sayings of the prophet, “Remembrance of Allah is the ‘medicine’ of ‘heart’ disease” (*dzikr Allah syifa’ al-qulub*), and “For everything is a cleanser, and the cleanser of heart is the remembrance of Allah” (*inna li kulli syai’ shaqalah, wa shaqalat al-qulub dzikr Allah*).<sup>31</sup> To put it another way, these sayings may serve as starting point for Abah Anom to design the curriculum for the *inabah* practice. It seems that Abah Anom would like to say that drugs addiction is actually a sort of spiritual (‘heart’) disease. Therefore, to cure drugs addiction, what should be done is to cure the ‘heart,’ by cleansing it with *dzikr Allah*, remembrance of God. It is in this light that the *inabah* practice involves spiritual impetus in treating drugs abuse. This mode of thought can be fully grasped if we know the overall picture of the structure of human nature according to TQN.

According to TQN, human beings are made up of two “worlds”, that is, the “world” of imperative (*‘alam al-amr*), and the “world” of creation (*‘alam al-*

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<sup>31</sup> I. Nuro Aen, “Inabah”, in Harun Nasution (ed.), *Thoriqot Qodiriyyah Naqsyabandiyyah: Sejarah, Asal-usul, dan Perkembangannya*, (Bandung: Remaja Rosdakarya, 1990), Appendix III, p. 398.

*khalq*).<sup>32</sup> These two worlds, in the context of human beings, contain seven subtle centers (*latha'if*, pl. of *lathifah*), including *lathifah al-qalb*, *ar-ruh*, *as-sirr*, *al-khafi*, *al-akhfa*, *an-nafs an-nathiqah*, and *al-qalab*<sup>33</sup>—the first up to the fifth *latha'if* are categorized as '*alam al-amr*', whereas the rest of the *latha'if* are included in '*alam al-khalq*'.<sup>34</sup> These seven *latha'if* become the place of seven *nafs*—thus, every *lathifah* becomes the place of one *nafs*. The seven *nafs* include: *nafs ammarah*, *lawwamah*, *mulhimah*, *muthmainnah*, *radliyah*, *mardliyah*, and *kamilah*—*nafs ammarah* dwells in the *lathifah an-nafs an-nathiqah*; *nafs lawwamah* sits in the *lathifah al-qalb*; *nafs al-mulhimah* stays in the *lathifah ar-ruh*; *nafs al-muthmainnah* lives in the *lathifah as-sirr*; *nafs ar-radliyah* dwells in the *lathifah al-qalab*; *nafs al-mardliyyah* sits in the *lathifah al-khafi*; and *nafs al-kamilah* stays in the *lathifah al-akhfa*.<sup>35</sup> Next, each of these *nafs* contains some tendencies or characters, known in the legacy of TQN as “army” (*junud*).<sup>36</sup>

The first *nafs*, *an-nafs al-ammarah bi as-su'*, consists of seven tendencies: (1) *al-bukhl* (stingy), (2) *al-hirsh* (greed), (3) *al-hasad* (envy), (4) *al-jahl* (ignorance), (5) *al-kibr* (arrogance), (6) *asy-syahwah* (desire to brake the religious rules), and (7) *al-ghadlab* (anger).<sup>37</sup> The second *nafs*, *an-nafs al-lawwamah*, consists of nine characteristics: (1) *al-laum* (curses and obscenities), (2) *al-hawa* (lust), (3) *al-makr* (deception), (4) *al-'ujub* (self-estonishment), (5) *al-ghibah* (speaking of others' weaknesses), (6) *ar-riya'* (showing one's virtues), (7)

<sup>32</sup> The division of these two worlds ('*alam*') is based on the Qur'an chapter 7/al-A'raf: 54. Muslih, *Risalah Tuntunan Tariqah Qadiriyyah wa Naqsyabandiyyah*, (Kudus: Menara, n.d), vol. 1., p. 54.

<sup>33</sup> Ahmad Khatib Sambas, *Fath al-'Arifin*, (Surabaya: Syirkah Bungkul Indah, n.d), pp. 4-5; Muhammad Ramli ibn Tamim, *Tsamratul Fikriyyah*, (Jombang: Tarekat Qadiriyyah wa Naqsyabandiyyah, n.d), pp. 7-8; Ahmad Shahib al-Wafa' Taj al-'Arifin, *Miftah ash-Shudur*, (Tasikmalaya: Suryalaya, 1990), vol. I, pp. 274-275; Muslih, *al-Futuhat ar-Rabbaniyyah fi at-Tariqah al-Qadiriyyah wa an-Naqsyabandiyyah*, (Semarang: Thaha Putera, n.d), p. 37; Muslih, *Risalah Tuntunan Tariqah Qadiriyyah wa Naqsyabandiyyah*, (Kudus: Menara, n.d), vol. 1., p. 53; Muslih, '*Umdah as-Salik fi Khair al-Masalik*, (Purworejo: Syirkah at-Tijarah Burjan, n.d), pp. 26-29, and 43-44.

<sup>34</sup> Muslih, *al-Futuhat ar-Rabbaniyyah*, p. 37; and Muslih, *Risalah Tuntunan Tariqah*, vol. 1., p. 53.

<sup>35</sup> Muslih, *Risalah Tuntunan Tariqah Qadiriyyah wa Naqsyabandiyyah*, (Kudus: Menara, n.d), vol. 1., pp. 16-22.

<sup>36</sup> *Ibid.*

<sup>37</sup> Muslih, *al-Futuhat ar-Rabbaniyyah fi at-Tariqah al-Qadiriyyah wa an-Naqsyabandiyyah*, (Semarang: Thaha Putera, n.d), p. 20.

*az-zulm* (injustice), (8) *al-kizb* (lying), and (9) *al-ghaflah* (forgetting God).<sup>38</sup> The third *nafs*, *an-nafs al-mulhimah*, consists of seven characteristics: (1) *as-sakhawah* (generous), (2) *al-qana'ah* (satisfied), (3) *al-hilm* (sympathetic), (4) *at-tawadlu'* (modesty), (5) *at-taubah* (repentance), (6) *ash-shabr* (patience), and (7) *at-tahammul* (stand suffering).<sup>39</sup>

The fourth *nafs*, *an-nafs al-muthmainnah*, comprises six characteristics: (1) *al-jud* (not stingy), (2) *at-tawakkul* (relying upon God), (3) *al-'ibadah* (obedience), (4) *asy-syukr* (thankful to God), (5) *ar-ridla* (consent to God), and (6) *al-khasyyah* (fear to God).<sup>40</sup> The fifth *nafs*, *an-nafs ar-radliyah*, comprises six characteristics: (1) *al-karam* (generosity), (2) *az-zuhd* (ascetic), (3) *al-ikhlash* (sincere), (4) *al-wara'* (observant of religious obligations), (5) *ar-riyadlah* (practicing rituals to develop the *zikr* and *muraqabah* to God), and (6) *al-wafa'* (keep the promise and *bai'at*).<sup>41</sup>

The sixth *nafs*, *an-nafs al-mardliyah*, consists of six characteristics: (1) *husn al-khuluq* (good manner), (2) *tark ma siwa Allah* (leaving others for God), (3) *al-luthf* (compassionate), (4) *haml al-khalq 'ala ash-shalah* (calling others to good things), (5) *ash-shafh 'an zunub al-khalq* (forgiving others), (6) *hubb al-khalq wa al-mail ilaihim li ikhrajihim min zulumat thabai'ihim wa anfusihim ila anwar arwahihim* (love others and help them to get out of darkness into bright spiritual life).<sup>42</sup> The seventh *nafs*, *an-nafs al-kamilah* that contains three elements: (1) *'ilm al-yaqin*, (2) *'ain al-yaqin*, and (3) *haqq al-yaqin*.<sup>43</sup>

Viewed from the perspective of TQN, human actions are manifestations of the heretofore mentioned *nafs*. Therefore, the practice of drugs abuse can also be included in this frame. The people addicted to drugs usually show the following tendencies: much lying, frequently breaking rules, too much irrelevant talking, unmeasured bravery, ill-tempered, and easily irritated.<sup>44</sup> Viewed from

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<sup>38</sup> *Ibid.*, p. 16.

<sup>39</sup> *Ibid.*, p. 17.

<sup>40</sup> *Ibid.*, p. 17-8.

<sup>41</sup> *Ibid.*, pp. 21-22.

<sup>42</sup> *Ibid.*, p. 19.

<sup>43</sup> *Ibid.*, p. 20

<sup>44</sup> Kharisudin Aqib, *Inabah: Jalan Kembali dari Narkoba, Stres, dan Kehampaan Jiwa*, (Surabaya: PT. Bina Ilmu, 2005), pp. 148-152.

TQN's standpoint, these tendencies in the practice of drugs abuse, and then drugs addiction, are *al-hirsh* (greed) [of pleasure of drugs abuse], *al-jahl* (ignorance) [on the effect of drugs abuse], *al-kibr* (arrogance) [on the warning of the danger of drugs abuse], *asy-syahwah* (desire to brake the religious rules), and *al-ghadlab* (anger) [as the negative side-effect of drugs abuse], which are the characteristics of *an-nafs al-ammarah bi as-su'*; and *al-laum* (curses and obscenities), *al-hawa* (lust) [for drugs], *al-'ujub* (self-estonishment), *az-zulm* (injustice/darkness) [as the effect of drugs], *al-kizb* (lying) [as the negative side-effect of drugs], and *al-ghaflah* (forgetting God), which are the characteristics of *an-nafs al-lawwamah*. The practice of drugs abuse, and then drugs addiction, is thus the result of following the first two *nafs*: *ammarah* and *lawwamah*.

Among these tendencies, *al-ghaflah* (forgetting God) is considered the "radix" (root) of all the other negative tendencies and actions (*al-akhlaq al-madzumah* or *ar-radza'il*), because when someone forgets Allah, he will then forget the virtues for him/her-self. When the "radix" of the negative tendencies and actions has been pronounced, it will be more easier to figure out the "radix" of the positive tendencies and actions (*al-akhlaq al-mahmudah* or *al-fadla'il*). According to TQN, the "radix" of all the *al-akhlaq al-mahmudah* or *al-fadla'il* is the remembrance of God (*dzikr Allah*), from which generate positive tendencies and actions.<sup>45</sup> It can now be fully discerned why the practice of *inabah* to treat those who are trapped in drugs abuse and addiction is directed upon the scheduled practice that will lead them to remembering God through many prayers and *dzikir*. Prayers, as explicitly mentioned in the Qur'an (Thaha/20: 14), are meant for remembrance of God. When the remembrance of God has been established in heart, the heart in turn will be illuminated by the light of God (*al-anwar al-qudsiyyah*)<sup>46</sup> so that the actions will also be guided in the right track as promised by the prophet, "When the heart is healthy, then all parts of the body will follow [the right path]" (*idza shalihat, shaluha al-jasad*).

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<sup>45</sup> Ahmad Shahib al-Wafa' Taj al-'Arifin, *Miftah ash-Shudur*, (Tasikmalaya: Suryalaya, 1990), vol. 2, p. 305.

<sup>46</sup> *Ibid.*

## E. Conclusion

After tracing the philosophical basis, which tries to figure out the “radix” of things, of the *inabah* practice from the legacy of TQN, this article comes to the following conclusion. Human actions, in TQN’s standpoint, are rooted in seven *nafs* that dwell in seven *latha’if*, each of which contains many tendencies, either positive or negative. These tendencies, together with actions as their manifestations, are also rooted in particular thing. According to TQN, the “radix” (root) of the negative tendencies and actions is forgetting God (*al-ghaflah*), while the “radix” of the positive tendencies and actions is remembering God (*dzikr Allah*). Therefore, drugs abuse, and drugs addiction, as the manifestation of negative tendencies and actions, is rooted in forgetting God. Hence, to cure drugs abuse, as well as drugs addiction, must involve the remembrance of God, because it is this remembrance of God that will heal drugs addiction, as the result of spiritual ‘heart’ disease. It is in this light that the *inabah* practice is engineered to heal the drugs-addicted people with many prayers and *dzikir* that have one end in sight: remembrance of God. When heart has been healed with the remembrance of God, all types of spiritual ‘heart’ diseases, including drugs addiction, will also be definitely cured. This is the philosophical basis of the *inabah* practice that involves spiritual impetus in treating drugs abuse.[]

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